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ABSTRACT

Focusing on eastern Nigeria, these studies describe educational planning to combat anomia (uncertainty and despair) in war-ravaged rural areas; the role of the University of Nigeria in social action, womens education, young farmers' clubs, and other activities aimed at postwar reconstruction; a proposal for improving family life education for future homemakers as well as for mature women; and a series of community development pilot projects designed to alleviate rural poverty by offering vocational education to school leavers and unskilled industrial workers. An analysis is also made of a precolonial community in the Kalabari region, with attention to such aspects as the social and religious hierarchy, child rearing, and various forms of adult training and initiation. Two tables and 11 references are included. (LY)

'ADULT EDUCATION AND ANOMIA IN RURAL NIGERIA'

The Nigerian civil war which intensified rural poverty by devastating the rural economy, had also shaken the faith of rural people in their rural tradition, but did not provide them something else to live by. As a result of this, many rural people in the war affected areas of rural Nigeria became victims of anomia, but through creative adult education programmes of University of Nigeria, most of these victims of anomia are being reached and helped to accept the challenges of the new social change and also involve themselves and their families into, and benefit from the planned programmes of rehabilitation, reconstruction and reconciliation which the government has launched.

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ADULT EDUCATION AND ANOMIA IN RURAL NIGERIA

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Nigeria as an agrarian society has eighty percent of its population in rural areas. The real problem of development is how to develop the rural people and their resources.

Though governments of the Nation are to take leading part in rural resource development, yet, the programmes can only succeed with the initiative and leadership of the rural local people themselves. It is believed that adult education can do this.

The civil war has brought economic slow-down. Its horrors have left many rural people disadvantaged. Having caused them to lose their homes, crops, livestock, children, the civil war has not only lowered the scale of rural economy but it has caused personal anxiety and despair - termed anomia to become the characteristics of appreciable numbers of people especially in the rural war affected areas. Though traditions and values have been defaced and difigured by the devastating fires of the war, yet nothing very tangible has come up to replace or polish them.

This finding is a by-product of a study by staff of Division of Extra-Mural Studies of University of Nigeria. As the post-war Nigeria is embarked upon the strenuous programmes of rehabilitation and reconstruction, the researcher reasoned that the extent to which these programmes of rehabilitation and reconstruction will succeed in rural areas will be dependent on the ability of the rural people to adjust to the changing conditions and participate in the development programmes.

From previous experiences in other societies, anomia, as a psychological factor can influence the way members of families adjust to changing conditions. It was also seen that most of the people in the rural war affected areas would have to raise their aspirations dramatically if they were ever to obtain the same level of economic opportunity now enjoyed by the average family in urban non-affected areas of the country. Hence if it could be ascertained that anomia was a barrier to family adjustment then, presumably, it could also be demonstrated that high levels of anomia would limit the potential effectiveness of rural area development in improving the level of living of rural households.

The primary objectives of this study were to determine the relationship of various social and personal factors to adjustment, to identify the attitudes, values and motivations which either facilitate or retard adjustment. These findings will provide guidelines for planning adult education programmes for revitalizing the rural people in these war affected areas of Nigeria.

In above connection Mangalam¹ reported that "adjustment is looked upon as a process in which the actors and their situations are subject to change." Sometimes the actors, sometimes the situational factors, and often both need to change in relation to each other to bring about adjustment. Delineating value-ends of the given social system at a given time is important in understanding the nature of adjustment process, interest in the nature and causes of anomia become most appropriate.

THE NATURE OF ANOMIA

As used herein, anomia is a psychological state of mind bordering on uncertainty, hopelessness, and abject despair. This usage of anomia should not be confused with the medical view which holds that anomia describes the loss of power to name objects or to recognise names.

According to Hodges², anomic mentality is "such a blend of insecurity, powerlessness and pessimism" that this blend "come to defining what a number of analysis take to be anomia". The anomia of individuals in rural war affected areas of East Central State of Nigeria seems to centre around one to three personally identified situations:

- (i) a person thinks that his village or community leaders are indifferent to his need;
- (ii) he believes that his one-time aspirations are eluding his reach or grasp, or
- (iii) he can no more predict or support his personal relationships with others. This may occur separately or together in one person. To the victim of anomia everything about him is in motion while he stands still dizzy and confused.

To help research workers and scholars in their search for an understanding of anomia, Clinard in 1964 released an inventory of subject related studies (1897-1964) prepared by Cole and Zuckerman³. In 1963 Hammonds⁴ comprehensively reviewed the concepts of both anomia and its sociological counterpart, anaemia. Although anomia and anaemia are clearly inter-related concepts, each retains an individual identity. Merton grasped both the common substance and the inter-dependence of the two concepts. He suggests that the higher the degree of anomia in society, the more likely we are to find anomic individuals and the greater the likelihood that individuals will engage in deriant behaviour. Since individuals are scored for anomia by use of psychological scaling instruments, the sums so derived can be aggregated to discover the rates of proportion of individuals in given populations having designated degrees of anomia. These aggregated totals will then essentially constitute indexes of anomia for given social units. By this method the anomia of rural people in war affected areas was revealed.

CAUSES OF ANOMIA

In developing societies education of youths is recognised as a social pace-setter. Rural parents believe that if their children are educated they would help them catch up economically with their neighbours in better economic situation. Thus, the rural parent would overlook their own aspirations for their children's sake.

They would sell their lands, livestock and give out their daughters in early marriage in order to see their children through primary and secondary schools. The hope is founded on extended family tradition which constantly reminds each member of such family that he must be the brother's keeper. The hopes of the rural parents ripen when their children successfully finish schooling, get jobs and begin to take care of them.

But in the course of the civil war most of these educated rural sons and daughters who represented heavy investment on the part of their members of family were killed. The hope of these families shattered.

Besides, these rural people have come to recognise from their experiences (through contacts with other people in refugee camps during the period of the war) that the traditional low-income goal objectives of yesterday are not compatible with the aspirations of an affluent society. This reaches into the very heart of the present situation and calls for two observations:

First, this decade is an era of extreme social change in which orientations toward new socially esteemed attainments become clearly formulated;

Second, economic opportunity in each social stratum is theoretically and politically open, but individuals in all strata do not have equal access to opportunity.

Technological change has imposed on traditional African societies new townships with modern urban characteristics. Secularization is occurring all around it. City life with all its many comforts and conveniences is dominating the new townships like Lagos, Port-Harcourt, Enugu. This domination is fostering a structure of common life in which the disintegration of traditional rural values is becoming paramount. These values are being replaced by forfeiture of long-term acquaintanceships, and lack of sympathy for failure. What is more, such former foundations or rural faiths of the rural man, as belief in the central ideas of his forefathers is being radically shaken and dissolved. Each passing day with its accompanying social changes places the rural adult in ever-worsening disadvantaged position. As the social system is seemingly becoming so structured, access to means of success is becoming seriously restricted, the disjunction between ends and means is producing anomia in persons who feel doomed to failure.

ARRESTING ANOMIA THROUGH ADULT EDUCATION

In order not to let the situation of these unfortunate rural people degenerate to the point at which they may be forced to abandon the effort to create new, respected patterns of daily living, the Division of Extra-Mural Studies has designed a programme of adult education aimed at intensification of rural resource development through village and community schools and teachers.

THE PROGRAMME

OBJECTIVES OF PROGRAMME:

The objectives of the programme are (i) to get the various reconstruction and rehabilitation programmes directed to rural areas; (ii) to make sure that the actual people for whom the programmes are meant are both effectively involved in them and are benefitted by them; (iii) to provide these rural people with educational and vocational skills and (iv) to get them oriented and adjusted to a changing society that places stress on individual achievement and not on fate. This education programme will help them to catch up with reality. It will be an education that will enlarge their perspective of the life in which they will be a part; furthermore, it will provide an enlarging, less parochial set of social experiences for them. The education will help them to live with change.

OPERATIONAL PROCEDURES AND RESULTS

In cooperation with Department of Social Welfare, Rural Health Section of Ministry of Health, the Rural Cooperative Section of Ministry of Commerce, and the Extension Section of Ministry of Agriculture, the Division has organised research action committees and rural community study action committees which have organised series of general rural communities' studies. Citizens from all levels of community are involved in the study. Participants have surveyed all the problems of development that confront each of the selected rural communities. Such areas as Health, Agriculture, Roads and Bridges, Water Supply, Market and Marketing communication (post offices and postal agencies) and Adult Literacy have been covered. The Cooperative Section of the Ministry of Commerce has helped the communities to understand the principles of Cooperative Organisations and Banks. The traditional (Isusu) groups have been revitalised. The Agricultural extension personnel have distributed seeds and fertilizers to young and adult farmers. The University Extra-Mural Studies Division has completed plans for a Summer Vacation eight-weeks Institute for Adult Education Instructors. These Instructors are mainly primary and secondary school teachers who have volunteered to prepare themselves for effective participation in newly formed rural Adult Education Classes. The study groups have prepared small pamphlets containing their findings and recommendations for rural development which have been submitted through the Division of Extra-Mural Studies to the Rehabilitation Commission.

In addition to these, the Division of Extra-Mural Studies and the Department of Home Economics have organised a Special Extension Programme in home-making for rural women in fifteen rural centres. These centres are located in the fourteen Igbo-Eze, Igbo-Etiti and Uzo-uwani Community Council areas in Nsukka Division of East Central State of Nigeria. In these centres the rural women are taught courses in textile and clothing, child welfare, food for family, hygiene and sanitation, reading and writing in vernacular, principles of farming and storage. More than 357 women have already benefitted in these courses.

In each of these various adult education programmes, the principle of self-help is emphasised. Changed attitudes of the people is bringing about a revitalisation of rural community spirit. The people are demonstrating great enthusiasm for working together to solve their own problems and are openly affirming faith in the future. Most of them have agreed that the programme has helped them to have first-real opportunity to share in their rural community problems. They have admitted openly that the experiences from the studies and activities are helping them to cope with the situations in which they now find themselves.

In trying to help these rural people adjust to the changing situation of their lives, we, of the Division of Extra-Mural Studies have also learnt that today's problems are not individual-centred. They are also community-centred. We must face such problems as relationships of government and education, industry and education, population shifts, the need for planning and coordination of activities of all agencies engaged in community development and adult education. Community problems cannot be solved by an educational system oriented to the growth and development of the individual alone, in a cloister isolated from community context. However, such problems can be dealt with intelligently by the addition of major emphasis on an education committed to the democratic administration and management of the community's development - specifically to the development of the individual, the group, and the community which leads to the improvement of each in the holistic complex.

We have through these programmes also realised that the lack of preparatory accomplishments for effective competition on the labour-market and the apparent hopelessness of succeeding without them give rise to anomia. The real challenge lies in determining through the processes of adult education how culturally handicapped individuals can be fitted into meaningful life roles. The University of Nigeria Extra-Mural Studies Division is already structuring the goal aspirations of thousands of these rural adults to reality. Adult Education will, within a short time either eradicate anomia totally or lessen it considerably here in rural Nigeria.

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'THE PARTNERSHIP OF UNIVERSITY IN CONTINUING EDUCATION OF ADULTS

IN RURAL NIGERIA'

A B S T R A C T

The Government of Nigeria has set up several programmes of reconstruction, rehabilitation and reconciliation as means of bringing an end to the untold suffering and wastage which the civil war has brought to the people and their economy.

But as most of the people are illiterates, the programmes do not seem to be either benefitting them or making progress in any direction. To bring about the needed cooperation and involvement of these illiterate rural people in the whole programmes of national development, the Division of Extra-Mural Studies of University of Nigeria is cooperating with many government ministries and voluntary agencies in using adult education in initiating social action within these rural communities. Adult education has been here successfully used in organising the people, in helping them to participate in identifying their problems of development and in seeking the right solutions to them.

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OF ADULTS IN RURAL NIGERIA

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The founding fathers of University of Nigeria emphasized that the University must be prepared to extend the boundaries of the campus, to teach students of all ages, and to make possible for all who may benefit to continue learning. To fulfil its role in society, to keep open the doors to research and free enquiry, to obtain support for the constituency that sustains it, and to continue its acceptance of the Nation's highest order of a free and open institution of learning.

In a country where most of the people are farmers and where the illiteracy rate is very high (90%) it was obvious to the planners of the University that the Adult Education function would have to be emphasised.

The Extra-Mural Division of University of Nigeria is the arm of the University through which the University fulfils this its third task of making available its resources to the whole communities. All the year round the Division both in its continuing education facilities on the Enugu and Nsukka Campuses and in its variously scattered off-campus centres in rural communities organises conferences, seminars, workshops, short courses, and lecture series which reflect the interest and competencies of the entire University faculty as they attempt to relate themselves to the solution of Nigeria's problems.

In this way before the outbreak of the civil war, the Division in cooperation with several government ministries, voluntary agencies, cooperatives and the University faculties organised such very popular continuing education programmes as Refugee conference, Poultry farmers conference, Eastern Nigeria Plantation Managers' Short Course, Advertisers' Conference, Local Government County Councillors' seminar, Rural Health Nurses' workshop, Ministry of Agriculture Extension Personnel Short Course, Labour and Management Seminar, Livestock Farmers' short course, Seminar on Law and Moral, Workshop on Manpower Utilization, Music Teachers' workshop, Referees' seminar, Workshop for Secondary School Science Teachers and Adult Education Seminar.

OFF-CAMPUS TUTORIALS:

In addition to the residential programmes, the Division conducted off-campus tutorial classes, usually in the humanities in various centres in the rural areas. These classes were generally taught by graduates of institutions of higher education who are either Secondary or Teacher Training College Teachers or were employed in the Government Civil Service. Classes were offered in English, Economics, Religion, Languages, British Constitution, English Literature, Accountancy, Book-keeping, History, etc.

UNIVERSITY EVENING CLASSES:

At the two campuses of the University several courses were also offered in the evening as University Evening Classes. The emphasis in the class programmes was placed on offering of more subjects of a vocational and technical nature. Classes were offered in Office Management, Accounting, Shorthand, Catering, Sewing, Clothing Design, Beginning Piano, Chemistry, Physics, Mathematics, Zoology, Biology and Economics.

THE NEW CHALLENGE:

The civil war has caused untold suffering and wastage to the people and their economy. Homes, roads, bridges, hospitals and schools need reconstruction and majority of the people are to be rehabilitated for they have lost all they lived on. The government has proclaimed bold reconstruction schemes which if promoted will bring progress and resettlement fast. But the people lack the mind and method for effective participation.

The Division of Extra-Mural Studies recognised at once the important role adult education can play in bringing about the needed cooperation and involvement of the people in the whole programme of National Development.

Accepting this as a new challenge the staff of the Division made various contacts with Government Ministries and Agencies responsible for implementation of the reconstruction programmes. For example, the University Faculty of Agriculture was brought into closer relationship with the Ministry of Agriculture in the mutual task of helping the rural farmer. The Faculty of Medicine was brought into closer relationship with Ministry of Health in the task of health situations in rural areas. The Faculty of Engineering was brought into closer relationship with the Ministry of Works in the task of reconstruction of damaged bridges, schools, churches and market places. The Faculties of Education, Social Sciences, Art, have been brought into closer relationship with Social Welfare Division of the government. These three faculties and the Extra-Mural Division have cooperated with Social Welfare Department in launching a Council of Social Services in Nsukka Division.

INITIATION OF SOCIAL ACTION

The Council of Social Service comprises representatives of the University, Local Community Leaders (men and women) government ministries personnel, representatives of the Local churches, youth organisations and school teachers.

The first meeting of the council was for initiation of action. We got the Provincial Resident to be the Chairman of the Council. He was supported by two Traditional Paramount Chiefs of Nsukka, two Local Businessmen and a popular church minister and two principal local women leaders. The presence of these people provided the council the sufficient power, prestige and influence to win the approval of the public. It is because we recognise the importance of the peoples' culture, the nature of their social relationships and the motives engendered by them in producing the red social action that we considered the participation of

representatives of all the various existent social systems in the communities essential.

The council decided to pursue the following objectives:

- (1) To study the overall development needs of Nsukka rural communities and identify priority needs which require immediate solution;
- (2) To involve all segments of the communities in planning and implementing selected projects which are geared to felt-needs of the people;
- (3) To maintain an active secretariat which will constantly evaluate the programmes, document findings on them, and report progress to members of the council, the public and the government;
- (4) To encourage local support for the programmes (voluntary local labour, and financial contributions)

The council formed the following sub-committees -

- (1) Sub-committee on Adult Education with responsibility of finding out:
 - (a) existing situation of adult literacy classes in Nsukka Division;
 - (b) what the interest of the people are - what they will like to learn and how they will like to have it organised to suit their interest;
 - (c) what stage the existing literacy classes have reached;
 - (d) the best approach by which more people can be persuaded to participate in the classes;
 - (e) in what ways and with what the people can be stimulated to advance in the programme;
 - (f) what obstacles are likely to be encountered owing to the way of life of the people and their attitude

The Council also asked the Subcommittee to:-

- (a) form local adult education committees in every rural village in the area;
 - (b) start basic adult education and adult literacy classes in each rural village;
 - (c) coordinate all activities;
 - (d) provide training programmes for adult literacy teachers;
 - (e) develop a curriculum geared to the reconstruction and rehabilitation needs of the society now;
 - (f) stimulate community-wide support for the classes.
- (2) Sub-committee on Orphanage and Rehabilitation:

The civil war rendered many children parentless. For the first time the society is full of children who wander aimlessly about begging from house to house. In addition many people were maimed or badly incapacitated. For these groups of socially handicapped people, orphanage homes and rehabilitation centres must be established.

The Council of Social Service has set up the Orphanage and Rehabilitation Committee to:-

- (1) make a survey of the whole Nsukka Division and collect statistics of orphans and disabled people;
- (2) locate and organise orphanage homes;
- (3) administer orphanage homes, rehabilitation centres for disabled;
- (4) stimulate community support for them by cooperating with local /4

organisations;

- (5) organise community education on rehabilitation needs of orphans and disabled

(3) Sub-Committee on Building and Reconstruction:

This Sub-committee was charged with responsibilities of:

- (a) making a survey of all damaged bridges, roads, water supply systems, schools, churches, market places and community farms;
- (b) raising funds and labour voluntarily from the communities for rebuilding and reconstruction of such bridges, schools, churches, water supplies, market places and revitalizing the community farms;
- (c) coordinating all community efforts for such reconstruction and rebuilding activities;

(4) Sub-committee on Recreation and Youth Work:

This Sub-committee is charged with responsibility of -

- (a) making a study of rural youth in the Division;
- (b) providing guide-lines and plans for rehabilitating all rural youths;
- (c) recommending adequate training and recreational programmes for youths;
- (d) developing methods and techniques of promoting the participation and involvement of all rural youths in creative activities.

Each Sub-committee is required to submit a monthly progress report to the Council Secretariat. The integrated reports of all the 4 sub-committees are in turn presented to the General Council in its end of month meeting at the Division of Extra-Mural Studies Continuing Education Centre. Here the representatives of all the people will study and criticize each activity and make suggestions which each sub-committee will use in redeveloping its programme in future. Here also the problems encountered by each sub-committee is shared by the whole people.

P R O G R E S S:

Within six (6) months of the organisation of the Council in Nsukka Division, several activities have been accomplished and the entire response of the people encouraging: Old roads are being repaired; new roads are in progress, most of the water systems are repaired, streams are kept clean, hospitals and maternities are kept clean and patronized not only by the urban people but by also rural people; schools and churches are revitalised and in session, teachers are being paid. Literacy classes have started in many rural villages, primary and secondary school classrooms are being used while their teachers form greater percentage of the teachers. Markets are rebuilt. Most community Organisations have participated in cooperative savings. Special workshops have been organised with the objective of helping the primary and secondary school teachers who participate in adult education to gain knowledge of more effective methods, more satisfactory techniques of evaluation, richer and better learning materials and more efficient system of administrative organisations.

The retraining programme for these adult education workers organised by Division of Extra-Mural Studies attempts to clarify the concept of Adult Education and includes the body of knowledge of Adult Education, the different phases of development in approach, methods, philosophy and organisation, since the inception of Adult Education in Nigeria.

The teaching curriculum includes not only the body of knowledge of Adult Education and the education process, but other university faculty members in other disciplines such as psychology, anthropology, sociology, history, etc. participate by lecturing in their related areas. The idea here is to produce what we can call programme-oriented-specialists. The whole programme has inter-disciplinary approach.

Besides the basic knowledge of these behavioural sciences, the retraining programme includes a thorough knowledge regarding audio-visual aids and communication process to enable the teachers to know the best way to communicate knowledge to the adults they teach.

UNIVERSITY PILOT PROJECTS FOR WOMEN AND YOUTH

WOMEN EXTENSION PROJECT

Personal anxiety and despair are characteristics of appreciable numbers of people in rural areas in Nigeria now. This is more so with the rural housewives who face the mounting day-to-day challenge of providing for the family in war affected areas. Uncertain of the dependability of their social surroundings they are constantly looking for ways and means of improving their rural households. To help these rural housewives adjust to their changing social conditions the Division of Extra-Mural Studies has cooperated with some Catholic Priests in rural villages, the Department of Home Economics and Faculty of Agriculture of the University in organising special village study groups for several women in the following rural villages - Ogrute, Enugu-Ezike, Amufie, Udi, Amachalla, Ibagwa, Obukpa, Ovoko, Iheaka, Iheakpu, Ete, Aji, Umadu and Ichi. The subjects taught are - Family budgeting, Home and family planning, Food preservation, Child welfare, Textile and clothing, Food for family, Hygiene and Sanitation, Civics, Reading and Writing, Soap making, Pomade making, Starch making, Use of dyes, Laundry, Knitting and Gardening.

In each village two women group leaders were selected and a special Refresher Course on Group Leadership was organised for all these selected Group Leaders at the Continuing Education Centre of the University. On completion of the Special Leadership Refresher Course, these women group Leaders became the prefects of their respective village women study group.

The first intake of each Study Group was limited to twenty (20) rural women and each session lasted two months. At the end of the session, the participants were brought to the University Extra-Mural Studies Continuing Education Centre where they underwent an intensive two-days Review Session. Each session was concluded by award of Certificates of participation. Local Chiefs, the Provincial Resident, County Council Officials and most of the important Government Officials are involved in this Certificate distribution ceremony. We witness that all participants usually go home at the end

of each session with a feeling of great satisfaction and responsibility for their own individual families and their entire community.

YOUNG FARMERS CLUB

Several investigators have emphasised the problem of idle primary school leavers in Nigerian rural villages. This problem is compounded by the increasing number of school drop-outs who are yearly thrown to the communities by an education system which does not yet employ any counselling technique to encourage the learners to stay-put in school. The Division concluded a survey of rural youths in Eastern Nigeria from 1956 to 1960 and discovered the following:

Year	Total No. of boys and girls of ages(12-17) that completed primary school	Total No. accepted into grammar schools	Total No. accepted by trade schools	Total Number left loose on community without any other hope of further formal education
1956	47,022	1,124	15	45,360
1957	51,978	1,718	18	50,242
1958	63,247	1,838	23	61,386
1959	76,731	2,460	21	74,255
1960	93,521	3,411	56	90,054

Alarmed by the danger of increasing number of these idle youths and adolescents to the future of the society, the Division of Extra-Mural Studies and the Faculty of Agriculture initiated Young Farmers' Clubs in ten Nsukka villages. Membership in the club is open to all primary school leavers and drop-outs. To get the participants participate effectively in the clubs, each member was required to pay an initial membership fee of five shillings. The University subsidized the project. The Ministry of Agriculture supplied day-old chicks and seedlings. The community apportioned areas of land which each Club cultivated, built poultry houses and planted yam seedlings, maize, okro, etc. Each Club elected its Chairman, Secretary, Treasurer and other officers. Each club maintained a record of all its financial and daily farm activities.

A two-day weekly classes were held in which Agricultural Specialists in the areas of soil, crops, poultry and farm mechanics from the University taught the young farmers basic courses in agriculture. A specialist in cooperatives was also brought to speak to them once each month.

In addition, Extra-Mural classes were being conducted in such courses as English, Arithmetic, History, Geography, Geometry, Algebra, Igbo, etc. to help those of them who were interested in studying to pass their G.C.E. (General Certificate of Education) examination in future. Membership in this club numbered over 300.

In either of these two projects, training was being backed by constant and repeated exposure to demonstration. We sought to use the methods of demonstrations of modern agricultural practices and home and family living both at the farms and village homes of instructions and communication in respect of information and literacy by using the media as well as person to person technique, and of discussions organised through groups of participating rural housewives and young farmers.

By these ways farmers are being encouraged to participate in many occupational and civic groups in order to meet special interests as a part of their great quest for security and fellowship common among the rural people.

Adult Education is helping adults here in rural areas to answer questions of survival such as - why are food and clothing prices so high? Why is the land productivity poor? How can peace be promoted within the country and in the World?

The result is that the University of Nigeria is meaningfully justifying the reason for its existence by helping in solution of problems of development which confront rural Nigeria.

'PROPOSAL FOR IMPROVEMENT OF HOME AND FAMILY LIVING EDUCATION

IN EASTERN NIGERIA' - A B S T R A C T

A Developing Country can speed her economy by training her adults through effectively planned adult education programmes which can reach every member of the family. In Eastern Nigeria which has over 98% of her women as illiterates, the University of Nigeria through its Home Economics Department and Division of Extra-Mural Studies can provide leadership in Home and Family Living education which can help future home makers to acquire the knowledge and skill for development of needed manual skills and techniques in Home and Family Living.

Such well planned Home and Family Living education will bring progress to both the Nation and the Family.

PROPOSAL FOR IMPROVEMENT OF HOME AND FAMILY LIVING EDUCATION
IN EASTERN NIGERIA

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A. BACKGROUND AND THE PROBLEM:

Eastern Nigeria with a population of 12,394,462 according to 1963 census has 247 Secondary Grammar Schools; 78 Teacher Training Colleges; 5,986 primary Schools; 14 Trade Centres and 12 Domestic Science Centres.

Only five out of the 76 teacher training colleges train women teachers. Neither the curriculum of these five women training colleges nor those of the 12 Domestic Science Centres have adequate provision for Studies in Food and Nutrition, Household Economy and Management. Emphasis is placed on principles of teaching, needleworks, child care and a little of cooking, pre-natal care and personal hygiene.

The University of Nigeria has a growing department of Home Economics since 1960 with only a maximum enrolment of 18 girls. The following things have limited the enrolment to this department: a) Importance of Home and Family Living Education has not been sufficiently publicized in the society, for many people still narrowly feel that the only thing taught in a Home Economics programme is how to cook and how to make beds. Since they feel that these two things can be easily done by any woman, educated or uneducated, parents feel it a waste of money to send their daughters to school to spend time studying such courses; b) Another thing that has limited enrolment into the department is the entrance requirement into the University which requires possession of either General certificate of Education with some papers in Advanced level or grade school certificate. To most of the girls who attended only teachers' training colleges, this requirement almost excluded them from entry into such a training.

B. NEED FOR ENRICHMENT OF HOME ECONOMICS EDUCATION IN ALL EDUCATIONAL GRADES AMONG GIRLS.

There is a great need now more than before in enriching and expanding Home Economics Education in Eastern Nigeria in Elementary, Secondary, Teachers' Training Colleges in these special areas -- Food and Nutrition, Household Economics and Management.

C. FOOD AND NUTRITION:

Since choices in supermarkets have increased from 2,000 items 10 years ago to 6,000 items now, there is a need to teach future homemakers to increase their ability in judging food quantity, in understanding meal planning and in knowing how to get the most from their money.

These future homemakers need experience which will help them develop both the needed manual skill and technique in food preparation.

As future mothers they need to gain mastery of importance of nutrition in meal planning and conservation of nutrients in food preparation. They need to know how to select the best grades of food from the increasing numbers of food items on the market.

Their programme of training should specially seek:

(a) to help them have an appreciation of the part food plays in the daily living for a satisfying home and family life.

(b) to have understanding and skill in preparation of basic food products.

(c) to have increased understanding and skills in the selection and purchasing of food.

D. HOUSEHOLD ECONOMICS AND MANAGEMENT

Almost no girls' school or teachers' training school for girls teaches anything about financial management. The increasing effects of advertising compel these girls to become large spenders. These future homemakers should become more responsible and should be helped to develop this essential trait of citizenship through programmes designed:

a) to help them do their household tasks in easier and more satisfactory ways.

b) to apply good management relation to everyday living.

c) to appreciate the importance of good personal appearance.

d) to have higher personal standards to taste and design.

e) to have the knowledge and skill to select, arrange, remodel, construct furnishings which will meet individual needs and contribute to satisfying home and family life.

f) to help each girl develop appreciation of making their own clothing, adjusting their clothing needs to their family income level and making the most of their personal appearance.

E. DEVELOPMENT OF BASIC STUDY CLASSES FOR ADULT WOMEN.

A developing country can speed her economy by freeing her adult minds through an effectively planned adult education which can reach every member of the family. The importance of the family cannot be over-emphasised. Apart from providing situations, experiences, and affectual relationships whereby socialization may take place. "It provides each member with an important reference, identification and ascribes at least during the early part of life specific status-roles and social rank not only in the family, but also in the general society. No society has succeeded in finding an adequate substitute for the nuclear family."

It will therefore be a great national investment for the adult women in the community who are directly responsible for these families of our nation, to be helped to become more effective as to playing their roles with better understanding of the implications of their responsibilities as citizens, home-makers and mothers.

F. BASIC STUDY SKILLS CLASS FOR ADULT WOMEN IN EASTERN NIGERIA.

1. Assumptions:

- a) Our society both needs and will be enriched by informed, educated women.
- b) Women should continue their education at a pace commensurate with their contemporary opportunities and responsibilities.
- c) Many women find it difficult to continue their education because they have insufficient confidence in their basic study skills, reading, writing and speaking.
- d) Continued education is viewed as essential to the psycho-socio as well as vocational advancement of the individuals.
- e) Course work should be designed with attention to home and community responsibilities as well as vocational and professional development.

11. The preceding assumptions suggest the following are interrelated: that

- a) Continued education is essential to individual and community advancement.
- b) Basic study skills are essential to education.

Based upon this apparent interrelationship, it is recommended that the following course be initiated on a regional basis.

111. Course Idea.

- a) Request that day-time classes in basic skills be set up at the elementary, intermediate and advanced level for adult women - these day-time courses are not intended to exclude evening courses but to recognise that women with school age children may have time available during the day and prefer to be at home at evenings with their husband and children.

IV. When possible, class content should illuminate:

- a) Opportunities for women in occupations where there are recognised personnel shortage in their own community as well as general viability of such occupations.
- b) Possibilities for volunteer employment.
- c) The importance of marriage and child guidance as related to practical contemporary living.
- d) Social and cultural trends.
- e) Reading and writing.
 - 1.) In vernacular
 - 2.) In English if possible.

V. Implementation.

- a) This recommendation should be brought to the attention of
 - 1) The Eastern Nigeria Women Council.
 - 2) Ministry of Agriculture Extension Division.
 - 3) College of Home Economics
 - 4) Continuing Education Centre of University.

VI. Coordination of this course should be the joint responsibility of the University and the appropriate ministries in Eastern Nigeria.

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'ATTACK ON RURAL POVERTY IN RURAL NIGERIA THROUGH A
COMPREHENSIVE VOCATIONAL EDUCATION PROGRAMME'

A B S T R A C T

The early education system of Nigeria which was not geared to the changing world of work had provided no adequate solution to the increasing social and economic problems created by unemployed primary school leavers, school drop-outs and unskilled industrial workers. But the Continuing Education programmes of University of Nigeria have arrested these problems through organised pilot community development projects aimed at helping unemployed school leavers and school drop-outs become young farmers and own their own farms, and also through an apprenticeship training programme which is helping school drop-outs and unskilled industrial workers to learn some skills which make them employable and more productive.

ATTACK ON RURAL POVERTY IN RURAL NIGERIA THROUGH A COMPREHENSIVE
VOCATIONAL EDUCATION PROGRAMME

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1 BACKGROUND

The Republic of Nigeria has a heterogeneous and polyglot citizenry, divided into many cultural and linguistic groups. There are profound differences in the ways of life from one part of the country to another. Westernized urban sophisticates in big southern towns such as Lagos, Ibadan, Port-Harcourt and Aba seldom have nothing in common either with the rural farmers in any of the villages who dwell in mud huts and thatched roofs or with the rural fishermen who dwell on Niger delta area.

"According to the latest census, Nigeria's population is officially given to be 55.6 million, or more than one-fifth the total population of the entire African continent. Northern Nigeria has 29.8 million; the Eastern Nigeria has 12.4 million; the West has 10.3 million; the Midwest has 2.5 million and the Federal territory of Lagos has 675,000. An estimated 42 per cent of Nigeria's population is under 15 years of age; 50 per cent is between 15 and 50 years of age, and 8 per cent is over 50 years of age."¹

11 AGRICULTURE

Nigeria is predominantly an agricultural country with some 80 per cent of its active adult population engaged in cultivating farms and forests. Agriculture accounts for more than half of the gross domestic product, yet its development in the ratio of land use potential has been slow.

Productivity on the land, whether measured as output per acre or per capita, is still low. Traditional primitive farming methods and systems of land tenure inhibit better economic use of the soil. Disease and malnutrition sap the energy of peasant farmers who are still suspicious of and hesitant in accepting any new ideas.

111 INDUSTRIALIZATION

Interest in industrialization is intense and articulate. Many Nigerian leaders are hopeful that industrial expansion can be brought quickly and that through it there can be an early and a marked improvement in living standards. Politicians tend to be vociferous about the contribution industry can make to a country's economic life.

¹Floyd, B., "Geography of Nigeria", American Geographical Society, 1964.

But with some qualifications, balanced industrial growth is proceeding in Nigeria at an adequate pace. In 1964 alone, 411 companies were formed and registered, compared with 250 in 1959 and 100 in 1952.

An analysis of 394 of these 411 companies showed that 61 per cent of their registered capital is in manufacturing sector, and of this 45 per cent are in metal works, 11 per cent in non-metallic minerals and 7.5 per cent in printing and publishing. Early in 1965, 15 other factories were under construction and are likely to be in limited production before the end of 1965.

1V EMPLOYMENT CONDITIONS

A Unskilled workers in industries

In 1965, a booklet entitled "Investment Opportunities in Eastern Nigeria", prepared by the Economist Intelligent Unit of the Ministry, showed that about 105,000 Nigerians who work in these industries, only about eight per cent is engaged as skilled workers. Those who are skilled workers received their vocational training outside Nigeria. All the unskilled workers were graduates of Nigerian education system which does not encourage vocational education or practical arts. Besides, it was predicted that the country would run into economic crisis in an effort to meet the expenditure of employing technicians for these industries from West Germany or Israel.

B School leavers and drop-outs

Eastern Nigeria, which has a population of 12.394 according to the 1963 census, has 247 secondary schools, 28 commercial schools, 76 teachers' training colleges, one advanced teachers' college, 5,986 primary schools, 12 domestic science centres, and only 14 ill-equipped and poorly staffed trade centres.

In 1964 the writer made a survey of both our schools and industries as a basis for determining area of priority in development of continuing education programmes for the University of Nigeria. As a result of the survey the following information was obtained and the accompanying comprehensive vocational education courses were planned and carried out.*

Year	Total No. of boys and girls of ages (12-17) that completed primary school	Total number accepted into grammar schools	Total number accepted by trade schools	Total number left loose on community without any other hope of further formal education
1956	47,022	1,124	15	45,360
1957	51,978	1,718	18	50,242
1958	63,247	1,838	23	61,386
1959	76,731	2,460	21	74,255
1960	93,521	3,411	56	90,054

* A part of information in A paper, "Outlook of Adolescent Education in Eastern Nigeria", presented to Seminar on Continuing Education at University of Nigeria in January 1964 by Dr. E. O. Odokara.

V OUTLOOK OF THE EDUCATION SYSTEM

Only a very few are accepted into the trade schools each year. The trade schools, as already mentioned, are ill-equipped and understaffed. The government of the people which spends very heavily to recruit technicians and other skilled workers from Israel and West Germany does not consider it of national importance to develop and encourage technical or vocational education for the citizens.

Further evaluation and close analysis of the educational goals of the nation revealed lack of coordination and planning. In some areas, greater impact could have been made by organised educational effort at the community level. The existing school curriculum was not practical for the conditions that actually exist outside the classrooms. The communities and the schools were not working together for the education of the citizens who are expected to return to the communities and assume the needed leadership for development.

The Nigerian schools, like most schools in under-developed countries, can be said "to tend to provide their pupils with a large amount of information about agriculture which is by no means the same as teaching them farming. A few develop proficiency in certain basic skills which are an important part, but not all of this important occupation. Rare is an agricultural course in underdeveloped sections of the world that prepares rural youth."²

For these youths who no more see in the school a true preparation for the real world of work, the University of Nigeria, through its Continuing Education has become committed to helping them "broaden their areas of effective choice, face critical decisions, and develop new goals for themselves."³

"The concern of the traditional schoolroom for knowledge acquisition had blocked the conceptualization of education as process of behaviour change. Traditional education has been relatively efficient in producing retention of verbal material but has been woefully ineffective in changing character, personality, marital adjustment, or management skills."⁴

Both the elementary schools and the high schools have important roles in educating for useful work, but they can offer little specialized education for particular occupations. High school or grammar school students are immature and uncertain regarding their future occupations and often lack opportunities for practical experience related to their training in theory.

²Harold B. Allen, Rural Reconstruction Action(Ithaca: Cornell University Press, 1953), p.124.

³Goodwin Watson, Automation and the Challenge to Education; No Room at the Bottom. Automation and the Reluctant Learner(National Education Association of U.S.A., 1963).

⁴Malcolm S. Knowles, ed., Handbook of Adult Education in the United States (Chicago: Adult Education Association, 1960), p.58.

Exceptions are carefully selected students in agriculture and home economics who often do serious work in the vocational subjects and lay good foundations for success in their life careers.

"Our schools have confused our youths. They have schooled them out-of-home. They have given them a lot of facts and no opportunity or ability for application of the facts. As a result the confused youth has become an idle citizen and a threat to the security of the state."⁵

VI THE PILOT PROJECTS OF CONTINUING EDUCATION OF UNIVERSITY OF NIGERIA

As indicated earlier in this paper, the Division of Extra-Mural Studies of University of Nigeria organised a Curriculum Review Workshop for teachers in Elementary and Secondary Grammar Schools. This Workshop was sponsored by the Ministry of Education of Eastern Nigeria with the objectives of reviewing both the elementary and secondary school curriculum, including more practical arts courses in Elementary school, increasing and improving the vocational flavour of the High School Courses in the whole Region.

The Division, through this workshop, also sought: (a) to emphasise the importance of making the schools of the nation community centred; (b) to develop in-service training in form of apprenticeship for thousands of the citizens who are unskilled workers; (c) to select qualified young men and women from rural communities in order to offer them further training that they may return to their communities to help raise the level of living of their people and of themselves.

The workshop was both a great success and an eye opener to all those in charge of planning the regional education.

VII PILOT PROJECT IN COMMUNITY DEVELOPMENT

With the help of a Peace Corps volunteer officer who was based at Nsukka and who has a rich background in extension work, young farmers' clubs were organised in six rural communities. Membership in each club was made up of fifty school leavers who could not be accepted into secondary schools.

The Peace Corps Officer, using the resources of the University and the community, helped each club to establish a poultry farm and vegetable crop farms. These projects were also related to the Extension Division of the Ministry of Agriculture which has been working in these communities.

Many people were impressed by the project and were eager to offer help in the way of suggestions. Monthly community meetings were held with resource people from the College of Agriculture of the University who were invited to help with expressed problems.

⁵Ogbunaka, An Editorial in Outlook, a Local Newspaper in Eastern Nigeria.

The boys became more interested in their farms as their hens lay eggs, they sold the eggs, part of the profit was distributed to them while the balance was saved for them in the bank. Youths who were formerly idle and unhopeful of future became active and hopeful farmers. Life became more meaningful to them.

The farms and homes were visited constantly by this Peace Corps officer. In each case help was offered to these young farmers in the way of information, demonstration, or by contacting other people who could be of more immediate assistance such as others who had solved the same problem. Communities became interested in the project and made available more lands for more demonstration farms.

VIII APPRENTICESHIP TRAINING PROGRAMME FOR DROP-OUTS

An apprenticeship programme was immediately organised. Teachers were made up of specialists from the Ministry, University and industries. It was organised as a residential training programme designed specifically to assist both some of the drop-outs from high schools and the unskilled workers in industry. The drop-outs were identified, tested, motivated and with the joint effort of Ministry and industry, successful participants were placed on job. In cooperation with the School of Management Training at Enugu, the project staff developed and evaluated methods used in helping these young adults to become productive and adjusted citizens. This remedial vocational training for school drop-outs provided for an eight hour day training which included vocational training, basic education, and an orientation course on essentials of effective workmanship. The programme was individualised and lasted nine months. The trainees were given an opportunity to experience the benefits of positive group relationship as it operates in a University community or campus.

The various industries which were contacted enrolled a number of their unskilled workers in the short retraining programme which included short courses in machine tool technology, automatic screw machine set-up, carpentry, dye-making, rural and industrial electricity, welding and machine repairs.

Thus, for the first time in Eastern Nigeria the industries, the Ministry of the government, the communities and the University cooperated to open a new door of opportunity to the disadvantaged rural citizen. This cooperation, by making the citizen more effective and productive, waged the strongest war against rural poverty in rural Nigeria.

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'A SOCIOLOGICAL ANALYSIS OF A PRECOLONIAL KALABARI COMMUNITY'

A B S T R A C T

Kalabari Communities which are known as "Oil Rivers People" played significant role in slave trade and were for many years the most commercial people in Eastern Nigeria.

Before the European contact, the communities adopted strict systems of education and social organisation pattern through which, by defining the role and rights of each class of citizens and establishing social class systems, they achieved unity and maintained order.

'A SOCIOLOGICAL ANALYSIS OF A PRECOLONIAL KALABARI
COMMUNITY'

BY

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1. COMMUNITY IDENTIFICATION:

Kalabari, because of its geographical location on the rivers along the Bight of Biafra and Gulf of Guinea in the Atlantic Ocean played significant role in slave trade and was for many years commercially the most important community in Eastern Nigeria.

2. LIFE ACTIVITIES AND BASIC INSTITUTIONS:

Before the European contact the Kalabari people lived mainly on fishing. They collected shell-fish like periwinkle, limpet, whelk-shell, oysters and other hard-backed sea animals such as crabs and prawns. As it was not likely that they could do deep-sea fishing, it can be inferred that they caught fish along the coast. This they were doing by means of fishing traps of various kinds. Even today, these coastal people still use some of these traps.

The fish caught formed the main source of their livelihood. They ate some, while they sold the rest to the peoples of Ikwerre, Abua, Ekpeye and Ogba. These communities are now grouped as clans in Ahoada Division. As a medium of exchange had not been introduced, trade was by barter. Coastal products were exchanged, for other foodstuffs such as cocoa yams, cocoa-nuts and yams from the Ibo hinterlands. The people were then poor as trade in palm oil, palm kernels and slaves which brought much wealth to these people of oil Rivers, had not been developed.

3. FAMILY PATTERNS AND RELATIONS:

(a) Status of women:

The people were mainly polygamous and family relationship was gemeinschaft-like. Though hierarchical pattern of family were patriarchal, patrilocal and patrilineal, yet the women were not neglected to the background. For though they were maintained by their husbands who in turn demanded absolute loyalty from them, yet most of the married women served the community as priestesses and their prophecy was implicitly obeyed. These priestesses are known as Orukoro Erema.

(b) Status of Children:

Children were well maintained, cared for, and at times regarded as adults from their childhood. A child was either a boy or a girl and not referred to as an "it" as it is done among Western peoples. At very early age, boys were initiated to Ekine society, a Kalabari Cultural society which had administrative, judicial and religious powers. In the society the young boy would learn the expected military, judicial and other social functions of his community.

4. CONTROL SYSTEM:

(a) Location of social power:

At the head of the society was the Amayanabo (King) who was the military, judicial and political head of the State. The most prominent of these Kings was Amakiri. Traditions indicate that there had been other Kings in Kalabari before King Amakiri but that what made him the most revered of all the Kalabari Kings was that after a fire which did a lot of damage at Elem Kalabari that it was through his good government that the then confused and fire devastated State became consolidated, strong and prosperous.

Under the King were Alapu (Chiefs). Originally there were seven sections in Kalabari and each section had a Chief who served under the Amayanabo. At the time of Amakiri 1, the number of Chiefs in State rose to fourteen. Later with increase of wealth and military demands, individuals of means and influence began to acquire chieftaincy titles. For example, in the Oruwari house emerged some other Sub-houses such as Young Briggs House, Anabraba House, Ajubogobia House, Edaeria House, Members House and Ekenta House.

The King and chiefs were assisted by other officials such as the amaso, who was the prime minister and speaker, the seniapu, the elders who were advisers to the King and chiefs, the Sekiapu Ogbowapu (members of the Ekine society, who had judicial, military and administrative powers. These later group were the watch dogs of the State and among them were the Korona - Ogbo deapu or bubioapu who served as seamen in order to keep the sea safe from piracy.

(b) Religious practices and power:

There were also different grades of priests. The highest among them was the Awoma Akaso alabo (the priest of the deity Akaso) who was the State High priest for the whole Kalabari. Later on with the break-up of Kalabari people into three towns - Buguma, Abonemma and Bakana - each town installed her own Akaso shrine and her own Awoma Akaso alabo. Only women serve as Awoma Akaso alabo.

There were also the So Alabo, the spiritual protector of the town whose work was to prophesy and make local sacrifices and was in turn maintained and cared for by the whole town. His property belonged to the entire community and at his death, all his belongings including his children, wives and slaves become public property. His office was normally succeeded by revelation and not by appointment. Once each year the So alabo went round the town at the head of a solemn procession in order to purify the town and rid it of disaster such as illness, death, poverty, enemy and litigation. This procession is known as igolo mengi. The procession was normally very slow and lasted a whole day. Whichever house he reached, he blessed and received some presents in return.

In addition there were the duen alabo or household priests whose function was to care for the spiritual needs of the individual families. The household sts who were also the head of each family made daily sacrifices to the /3

family shrines each morning.

5. STRATIFICATION SYSTEM:

(a) Stratification among men:

There were men of varying grades and prestige who were not officials. There were the Opuasawa (high class men of middle age), the Osawo (young men of status) and Oyiaapu awome (promising adolescents). Though some influential Opu asawo and asawa could be appointed to ceremonial company of Amayanabo or the chiefs when necessary, yet they were socially inferior to the Seniapu in the functions of advising the king or the chiefs.

(b) Stratification among women:

Women were also ranked socially. At the top were the egbelereme, women selected from elderly women who had reached menopause whose chief function was to entertain the soldiers during period of war with folk songs. There were also the Opu - iriawa, women whose state function and age were lower than that of the egbelereme but higher than the class called iriawo, very young ladies. Then there were the ereminaawome, or girls who were required by custom not to put on any clothing.

A class of women, Orukoro ereme (women possessed of Owu, sea goddesses, were responsible for curing of all diseases in the state. Their prophecies were usually sought by the King and chiefs in times of state emergencies.

6. SOCIAL MOBILITY AND BASIS OF PRESTIGE:

The Kalabari society was mobile. It was possible for a person to rise from a poor family and become a chief. The society expected all its citizens to live according to its norms and a person's progress depended partly on how well he lived according to the accepted culture and partly to his economic and military achievements. It was impossible for a person who was not educable to have social recognition. From childhood a boy was taught the trade of his father, and unless he made very good progress he was not regarded as a good citizen. Birth was also another important factor. It determined right to headship of major houses. A poor man of aristocratic birth was preferred to a rich man of low parentage in matters of succession to a major chieftaincy. In view of this custom most of the present day chiefs of the major Kalabari houses are descendants of the original major Kalabari ruling families. However, there are identified cases of ex-slaves who because of their proven military and economic competence and faithfulness to the social norm rose to be installed chiefs of their own private Houses.

7. EARLY TRAINING OF THE YOUNG:

(a) Types of Training:

The complex set up of the Kalabari society and the need for economic and military stability made some form of training to the young very necessary. The pre-colonial times were dominated by wars and economic struggle for existence, therefore society used many devices in getting ready its citizens for these social and economic problems. The system of education was

marily meant to transfer the traditional culture to the young.

The education was not concerned with the world outside Kalabari. Its goal was to make the young men and women intellectually, physically, morally and spiritually good citizens of the Kalabari community. Whoever did not benefit by the education automatically became an outcast. At the completion of the training, the successful youngman will have the welfare of his community at heart and would think less of other people. The successful young lady became a loyal wife and active participant in her social class programmes at peace and war.

At infancy parents and relations taught the child sanitary habits such as keeping clean after visiting toilet, keeping his hands, teeth and face clean before breakfast. From childhood, the Kalabari boy or girl was made to realise the need for observation of these simple but necessary habits. Children who failed to do according to what they were taught became ridiculed by their peers.

The head of the household was also the duen alabo (household priest). He sacrificed some food and drink every morning at the household shrine. At this ceremony, every child was supposed to be present. After the ceremony, all members of the family partook of the remnants of the offering. The ceremony was supposed to teach the children the importance of family unity. Children were taught not to be absent from sacrificial ceremonies of the family as it was believed that the peace and well-being of the family depended on such offerings.

Children also received good education by constant association with their peer groups. They had sea baths together. They taught one another how to swim and dive. Peer groups encourage the poor swimmers to swim better by deriding and ridiculing them in folk songs. When such folk-songs were sung, good swimmers plunged into the sea and swam away while the less competent swimmers would put up more effort to catch up with them.

Besides, the little girls played at bele soye (cooking). In this they imitated their mothers in cooking. For ingredients, they used vegetables of all sorts. For pots, spoons and plates, they used shells and tins. They use sand and leaves for food. When they felt that the food was ready, they served themselves. Parents and relations encouraged this mock-cooking as they believed it attracted more children to the family. They also assumed that it was a means of introducing the young girls to the art of cookery and of house wifery.

In the peer group, children also played games such as Oju and Ngia from which they learnt dexterity and developed counting skills. Oju, is a circular material which was made from a broom-stick. The children normally prepared it by themselves. One of the players would hide Oju in the ground, while other children would use sticks to pick it out. Whoever succeeded in finding it scored a point over others. At the end of the game scores were added and the victor became the person with the highest score.

The materials for playing Ngia were made from whelk-shells which were prepared as to make circular movements. To play it a circular hole nine inches deep is made and covered with a mat.

The players would then operate the Ngia in the hole and whichever succeeded in sending out the other outside a given mark became the victor.

There were no special buildings set apart for these traditional education. Teaching took place in children's home, by parents and relations, in streets by elders, before shrines by priests and at play-grounds by peer groups.

The education was functional and practical and directly related to the need of the society and the child. Demonstration method was often used. Parents and priest taught by setting example to their children by their conduct and general behaviour in the community. As a result, education was successful and its outcome could be demonstrated and evaluated. All learning was closely associated to the social religion and tradition for the Kalabari people believed that the dictates of the gods were to be always obeyed. There were no innovations. No external pressures. The few outside influences were easily assimilated in the host culture.

The system of reward and punishment played a positive role. Whoever kept strictly to the traditional training was rewarded. For instance, the woman's training was mainly meant to make her chaste until marriage, and if at marriage she was found to be a virgin, her husband rewarded her, and her parents and relations became proud of her. The man's education was intended to make him socially competent and the acquisition of this brought to him social recognition.

8. INCEST TABOO:

On the other hand those who did not practise the education were punished. For instance, at the death of a husband, his wives were made to prove themselves loyal and faithful by undergoing a process of diving called ekema bile. If during the diving the woman's head touched the canoe, it was believed that she had been instrumental to her husband's death. She then became a disgrace to her parents and relations. Her husband's relations would subdue her to more rigorous mourning process. A man who was found living contrary to the norms of the community would both lose his civic rights and be sold to Arochuku as a slave to the long juju priests. Wizards, murderers, rogues and adulterers were either burnt at a stake or sold as slaves. Prostitution was forbidden and anyone discovered to be a prostitute was tied between two pieces of mangrove wood and dropped into the sea to perish. The reason for meting out such punishment to the culprits was to prevent them from corrupting the society.

9. THE SOCIAL IMPLICATION OF CONTENT OF EDUCATION:

The content of curriculum was determined by the need of the learner and the society. Whatever was thought necessary was taught. In hygiene and sanitation, children were taught class habits such as chewing and washing the face every morning before breakfast; the use of the toilet with emphasis on regular habits of visiting it and washing themselves after each visit.

They learnt sweeping and the importance of keeping their home and its surroundings clean. Personal cleanliness was emphasised.

In physical exercise and games, they were taught swimming, diving, paddling and rowing. They learnt different types of folk dances such as Olili and Olo for boys and girls. In canoe paddling boys were encouraged to use bigger paddles than girls and were also expected to be more proficient. Children were taught how to count in Kalabari with pebbles, palm kernels, perinwinkle shells and sticks. As soon as a child began to speak, he was taught not to use any immoral word. The child must always greet his elders and must not call them by their names. For instance, a Father was called daa; an elder uncle or brother was called mbee while an aunt or an elder sister was mbas. A mother was inyingi, a grand-father opu daa and a grand-mother opu inyingi. Non-relations were called also mbee if they were men and mbaa if they were women. To ensure correct speaking and counting, a child must say ibugei - I am sorry when he made a mistake in speech. If he did not do so promptly, a peer who noticed the mistake would say ibugei (you have made a mistake) to him and give him a crack on the head. If the child refused to own up his mistake, the issue would then be referred to the elders or parents who would have to decide on whether the expression was right or wrong.

10. RELIGIOUS EDUCATION:

The priest taught children the religious norms of the society. All children must attend the sacrificial ceremonies every morning and on Fenibiene (Kalabari Sabbath Day): every child must partake of sacrificial communion which included Onunu (boiled yam and ripe plantains pounded together with oil and salt) and Odu (fresh fish specially boiled). In order to enhance the sense of oneness in the family, children were instructed and encouraged to regard the household shrine as the centre of the family deity. But at the village or town level they were taught to respect and observe Feni Eiene (Kalabari Sabbath) on which day no Kalabari person worked. It was a day set apart for worship and for rest. Facts about Awome Akaso, the national goddess of Kalabari people were taught. Every child is made aware of the goddess. Each child was expected to know why the bell of the deity Awome Akaso igbema rang each morning, noon and evening. During national crises it rang repeatedly to warn the citizens of the impending danger and from the warning each citizen knew what to do. Girls and women were forbidden from entering the sacred hall of the deity. If by mistake a woman entered the sacred hall, she was accused of desecrating the shrine and was forced to sacrifices of purification.

11. MILITARY EDUCATION:

Boys were taught the use of weapons. The traditional weapons included bows and arrows, spears, javelins, clubs and shields. Mock-fights were regularly staged for practice purposes. Canoes were introduced when the Portuguese came to the Seacoast. These gave sea battles a new look and as a result training became more elaborate. Education then included the techniques of fitting war-canoes with cannons.

The children were taught how to invoke the Kalabari goddess, Awoma Akaso before and during fighting for the people believed that by invoking the goddess, they received supernatural powers which neutralised all evils. The sending of message by drumming was invaluable military technique. All boys were initiated into Sakiapu Ogbo where they understudied communication by means of drums.

12. FEMALE AND SEX EDUCATION:

The education of girls was chiefly meant to prepare them to be good house-wives and citizens. They were exclusively taught by women who made sure that the girls practised whatever they were taught. They were taught how to keep their houses clean, speak, sit, dress and eat. Girls who sat carelessly or who ate greedily were punished. Emphasis was placed on sexual morality. If a girl remained chaste until she was married, she was considered a source of pride to her parents. In view of importance of sex education, experienced elderly women were appointed to be the examiners of the girls whenever their attitudes or movements became suspicious.

13. INITIATION TO WOMANHOOD:

As physical signs of maturity appeared, the girl was taught to use a yard of cloth whenever she went out. She was taught to cover herself from the chest downward with two yards of cloth whenever she went outside. At home she remained stark-naked unless a visitor was around the house. At festive occasions a yard of Indian woven fabric was used in the traditional style for covering her fore-part. Then, the first stage of the clothing ceremony known as pakiri wanyi had begun.

The rest of the clothing ceremony was preceded by a period of recuperation called iria. During this time the girl was kept indoors in order to gain in size and in weight. She did no work but was rubbed with cam-wood and chalk and was fed about four times a day. After she had gained sufficiently in size, the clothing ceremonies began.

Her hair was shaved fancifully in a style known in Kalabari as Onongo and the shaved spots decorated with cam-wood. Her skin was fancifully painted with indigo. Then the second phase of the clothing ceremony called Ikuta dee began. During this stage she was made to wear on the waist different sets of glass beads. Each set was worn for four days and this phase of the ceremony lasted for three market days each of which comprised eight days. Her buttocks and waist were exposed in order that the beads might be seen, but a costly piece of cloth, hung over the neck, covered the fore-part of her body.

This stage was followed by konju fina when the woman was taught to use loin cloth in a more artistic style. The cloth reached just above her knees. She dressed in this way for about four markets; that is thirty-two days changing her cloth after every four days. She remained at this stage awaiting marriage and pregnancy when she would use cloth reaching her ankles.

This is known as bete sara which made her a full fledged woman.

14. MOTHERHOOD CEREMONIES:

Three months after pregnancy, the newly married woman underwent another fattening process called sibi puma iria which was done at the husband's expense. The duration of this depended on the economic status of her husband. Any girl whose husband questioned her chastity when he took her as a wife was denied this right. No girl pregnated outside wedlock was entitled to the ceremony. In precolonial times such a girl was not given the post-natal cares she deserved. This was one main reason the girls lived up to the sexual norms of the society.

Besides, Kula sources narrated of a custom known as ariombi. (I have rubbed you). By this custom, every newly married woman at her pregnancy was taken to the parents' household shrine where her stomach was rubbed with some earth softened in water by the priest. It was believed that this practise ensured an easy and successful delivery for a wife who had remained faithful to her husband. In view of these, sexual education was considered very important in precolonial Kalabari society. Men were not also free to be sexually lax. Sexual laxity might make a man lose some social privileges. There were cases of chiefs who had lost their chieftaincy because of sexual immorality. Ordinary citizens who were found guilty of adultery were chained and thrown into the sea.

15. VOCATIONAL EDUCATION:

Different villages specialise traditionally in different handicrafts and became known by them. For instance Minama village was noted for carving duen fubara (household shrines and masks); Kulu village specialised in carving Adum shrine, a deity which was associated with the acquisition of wealth; Ilelema village made all pots and pottery wears used in Kalabari and Tombia for thatch, fishing traps and nets. Each village taught its youths its trade.

Spiritually the training by emphasizing importance of one National deity, Awome Akaso enforced national unity in Kalabari. The people enjoyed social, political and economic justice both through their education and method of law enforcement and also through unyielding adherence to their social norm which was founded on their national belief and religion.

